The Western Luminary.

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THE BIBLE CAUSE.

CIRCULAR.

To the Ministers of the Gospel, and the Friends of the Bible in the state of Kentucky.

The General Agent of the American Bible Society, has visited this State, for the purpose of aiding the friends of the Bible, in their efforts to promote a more extensive circulation of the Scriptures,—and particularly, of supplying each destitute family in this state, with a copy of the Bible.

Sixteen months have elapsed, since the adoption of a resolution to furnish every destitute family in this state, with a Bible, within two years from the 18th February, 1828.

A few counties have been explored, and supplied. Other counties have been partially supplied, and the work is still progressing:—but there is reason to apprehend that in most of the counties in the state, the work has not yet been commenced.

That the friends of the Bible cause, in this state, possess the *ability* to supply the destitute, cannot be questioned; and that the *inclination* to appropriate the means, exists, there can be no doubt. Unless these resources be called into requisition, and some systematic plan be adopted in each county, to apply them to the object contemplated, success cannot be anticipated.

The Kentucky Bible Society, by their first Annual Report, (published in the Western Luminary of the 13th ult.) has invited the ministers of each county to concert the most expedient measures for the supply of their respective counties. The Agent would suggest the expediency of their calling a meeting of the friends of the Bible in their respective counties—and organizing a County Society, by adopting the first Constitution subjoined. Also that the ministers of each denomination undertake to organize a Branch Society at each meeting house, (in the county of his residence) occupied by the denomination to which he is attached. The second constitution, subjoined, would be found suitable for adoption, by the congregations in the country.

Though the 4th article of the constitution for an auxiliary Society, specifies that the surplus funds, after supplying the county, shall be transmitted to the Parent Society, the General Agent, in the exercise of discretionary powers, proposes that all such surplus funds, be placed at the disposal of the Kentucky Bible Society, until the state shall be supplied; of which due notice will be furnished. The State Society will not only afford the facility proffered in their 1st Report, but by this arrangement, will be able to assist those counties which may be destitute of resources adequate to their supply.

It is expected that an Agent of the Parent Society, will visit each county throughout the state, in which auxiliaries and branches may not have been previously organized. Upon the organization of an auxiliary, it is desirable that a resolution be adopted to supply its county forthwith:—and the Secretary is requested to communicate the fact, by directing a letter to the undersigned, at Lexington. This will not only supersede a visit from the Agent, to that county, but the fact when published, may encourage other counties to emulate the example.

Ministers are respectfully requested to communicate, as extensively as possible, and particularly to their respective congregations, the *object* of the General Agent—that the citizens of each county may be prepared to co-operate, when the subject shall be specially presented by himself or by those who may be induced to take an active part, as above proposed.

Several other States are now zealously engaged in furnishing their destitute;—and the state of New Jersey has been supplied.

The American Bible Society, with the co-operation of its auxiliaries, proposes to supply the United States, within two years from May 1829.

Surely this work must commend itself to the approbation of our fellow-citizens;—and the conviction that it is "of God," will, it is hoped, enlist the energies of the christian community throughout Kentucky.

HERBERT G. THOMSON,
General Agent Amer. Bible Society.
Lexington, June 30th, 1829.

CONSTITUTION
OF AN
AUXILIARY BIBLE SOCIETY.

To promote a more extensive circulation of the Sacred Scriptures in this county (or district,) and to assist in extending these blessings to the destitute in other parts of our country, and in foreign lands, the undersigned have resolved to form themselves into a Society, and to adopt the following Constitution:

Article 1. This Society shall be called the Bible Society of Auxiliary to the American Bible Society.

Art. 2. The sole object of the Institution shall be to promote the circulation of the Holy Scriptures, "without note or comment;" and (in the English language,) of the version now in common use.

Art. 3. Any person signing the Constitution and contributing annually, shall be a Member; and by paying at one time, shall be a member for Life.

Art. 4. The funds of the Society, after supplying the Biblical wants of our own county, shall be "paid over annually to the Parent Society," to aid in furnishing the Scriptures to the destitute in other places.

Art. 5. The officers of the Society shall consist of a President, Vice-Presidents, a Recording Secretary, Corresponding Secretary, Treasurer, Depository, and Trustees, who together shall constitute a Board of Managers. They shall hold their office for one year, and on failure of an annual election, shall continue in power until an election does occur.

Art. 6. It shall be the duty of the President to preside at all meetings of the Board and Society; and, in his absence, one of the Vice-Presidents shall preside. The Recording Secretary shall notify all meetings, and keep the minutes of the same; the Corresponding Secretary shall conduct the correspondence of the Society, and prepare an annual report; the Treasurer shall receive all monies collected, and pay them out as hereafter provided; the Depositary shall take charge of, and issue the Bibles and Testaments procured, under the direction of the board.

Art. 7. The Board of Managers, (five forming a quorum,) shall meet quarterly, (or semiannually,) for the transaction of business. They shall direct the Treasurer as to the appropriation of all monies; the Secretary, as to the procuring of books; and the Depositary, as to the distribution of them: they shall enact their own by-laws, and fill vacancies in their body; shall provide speakers, and make preparation for the annual meeting; and have a general superintendence of the affairs of the Institution.

Art. 8. There shall be an annual meeting of the Society on the at which time the annual report shall be read, addresses made, all accounts audited and settled, and officers appointed for the succeeding year.

Art. 9. Any township or congregation which shall form a Branch Society, and forward its annual Report, and monies collected, shall be furnished with books from the County Depository at cost price; and the President of each Branch shall, ex officio, be a Manager of the County Society. Any Member of a Branch Society, whose subscription shall equal the sum required to become a Member of the County Society, shall be considered a member of the latter when present at its annual meeting.

Art. 10. In each township, (or congregation,) where no Branch Society can be formed, the Board of the County Auxiliary shall appoint a *Distributing Committee*, which shall be allowed to receive and distribute books on such terms as the Board may propose.

Art. 11. A copy of the annual Report of this Auxiliary (including an account of its Branches,) and a list of its officers, shall be forwarded, soon after every anniversary, to the Parent Society at New-York.

Art. 12. This Constitution shall frequently be read before the Society, but no alterations shall be made unless proposed in writing at an annual meeting, and sanctioned by the vote of two-thirds of the Members present.

CONSTITUTION
OF A BRANCH BIBLE SOCIETY

Article 1. This Society shall be called the Branch Bible Society of whose sole object shall be to promote the circulation of the Holy Scriptures, "without note or comment."

Art. 2. This Society shall be considered a Branch of the Auxiliary Bible Society of County—and shall, after supplying the wants of those within its own sphere, pay over its surplus funds to the County Society, to be applied in furnishing the Scriptures to the destitute of the County, or forwarded to the American Bible Society, for the general purposes of that Institution.

Art. 3. Any person shall be considered a Member of this Society who shall pay annually to its funds any specific sum, such as he or she may think proper; and shall be allowed to purchase Bibles and Testaments at the cost prices.

Art. 4. The officers of the Society shall consist of a President, Vice-President, Secretary, Treasurer, Depositary, and Visiters for each school district, (or neighbourhood,) all of which are to be chosen annually; but in case of failure of an annual election, the same officers shall continue in power until a new election takes place.

Art. 5. It shall be the duty of the President to preside at all meetings, and in his absence, the Vice-President; the Secretary shall keep a record of the doings of the Society, and prepare an annual Report; the Treasurer shall receive all monies collected, and pay them out as directed; the Depositary shall receive all Bibles and Testaments ordered, and dispose of them as directed; the Visiters shall visit annually every family in their respective districts, (or neighbourhoods,) inquiring in each family, how many copies of the Scriptures they may wish to purchase for the coming year, and how much they are disposed to bestow as free donations; and shall faithfully ascertain and report all cases of destitution within their bounds.

Art. 6. The officers and visiters above named shall together constitute an "Executive Committee," which shall meet quarterly or oftener, (four forming a quorum,) to devise measures for carrying into effect the designs of the Society. They shall have power to direct the Treasurer in the appropriation of all monies: and the Depositary, as to the condition of selling, or otherwise disposing of books.

Art. 7. There shall be an annual meeting of the Society, at least *four weeks* previous to the anniversary of the County Society, at which meeting the annual Report shall be read, the officers chosen, and all monies due paid to the Treasurer. There shall also be one or more persons deputed who shall attend the meeting of the County Society, carrying the monies collected, and paying them over to the Treasurer of the County Society, specifying what proportion is intended by the committee as donations, and what for the purchase of books, and also the kinds of books wanted.

Art. 8. No alterations shall be made in this constitution, unless proposed at an annual meeting, and sanctioned by the vote of two-thirds of the members present.

AMERICAN TRAT SOCIETY.

Address of Rev Nathan S. S. Beman, of the Presbyterian Church, Troy, N. Y. at the anniversary of the American Tract Society.

Mr President—I rise, Sir, to second the resolution now before you, and to afford it my feeble support. But *support*, it does not, and cannot need. As it meets the eye, or falls upon the ear, it must of itself rivet conviction upon the understanding, and seize upon the great main springs of action in the heart.

With regard to the first part of this resolution, "*That the meeting rejoice in the systematic efforts made in the city of New York and elsewhere statedly to supply with Tracts every family that is willing to receive them,*" there can be no division of sentiment; there cannot exist a discordant feeling. This, Sir, is one of the happiest schemes ever devised by the friends of your Society It stamps a new character upon the Institution itself; it imparts a new and vigorous muscle to its arm. As it is carried into execution, a purer light will shine, and a holier fire will burn. It has already been seen, as appears from your Report, that an energy unthought of, which has been slumbering in these little agents, has been developed in the majestic movements of this undertaking. And, standing upon the elevation which we are permitted this day to climb, and casting our eyes around upon this great city, and upon other places where the same work has been prosecuted, what tongue, Sir, can be chained in silence; what heart can beat with a feeble, or intermitting pulse? Why, Sir, if *we* were to hold our peace, the very paving stones in your streets "*would cry out.*"

The facts this day disclosed, in relation to this subject, speak volumes in favor of a systematic and thorough plan in the distribution of Religious Tracts. This enterprise has created a new band of Domestic Missionaries; who, by the help of your Society, without encroaching upon the rights of the Ministry, are preaching the Gospel to thousands of our dying race. I mean, Sir, the DISTRIBUTING *of these Tracts*. Having lighted their lamps at the fire which burns upon the altar, they have gone around, pouring the splendors of evangelical truth upon these shadows of death which have settled down upon our lost world. Here, Sir, is that mercy which is *twice* blessed;"

"It blesseth him that gives, and him that takes."

The reception which these distributers and their Tracts have met, affords another testimony that God is ready to *bless*, when his people are willing to *act*. The amount of good which has been secured, we shall be able to compute only at the judgment bar, and when the records of this world shall be read in the clearer light of another. We shall then, and there, more fully learn what influence this truth has excited upon human hearts, and life, and destiny; what weeping saints have been comforted, what careless sinners alarmed and saved. Oh! Sir, I have no doubt but God's angels have followed the footsteps of these distributers, as they have gone about the city, in the prosecution of this holy work; and my heart is with them; and every heart in this meeting is with them.

True, Sir, we have heard of the *rejection* of a Tract here and there; and we have listened to the low murmur and the distant echo of *opposition* to this thorough and vigorous scheme But there is no cause of alarm. Move onward, and the God of victory is with you. But let no man, Sir, whether friend or foe of this undertaking, cherish the thought for one moment, that an Evangelical Tract *creates* the evil in question It carries with it only the strong powers of *excitement* Your Tract, Sir, is Ithuriel's spear—of "celestial temper"—the touch of whose point arouses the concealed and lurking fiend. It forces moral evil, whatever its garb or disguises, to resume its own shape, and to take back and wear its own complexion. Opposition from this quarter we are to regard only as another testimony that the work is of God, and that it ought to be urged forward by the untiring energies of the Church

But I dare not pause, in this place, to rejoice in what has already been done. No, Sir. There is an object before us, which is paramount; it ought to absorb the deep feelings of every heart; it ought to enchain the spirit of every child of God, till it is actually accomplished. And do you ask what it is? The remaining part of this resolution shall answer the inquiry. It is this—*That the meeting "think it highly important that a similar plan of operation should be adopted throughout the entire population of these United States.*"

Carry the letter and spirit of this resolution into effect, and consequences, full of life, and happiness, and heaven must follow. Thousands of both sexes would be required in the work of distribution, and the first blessing would light upon them. They would become, from the very nature and habits of their employment, more elevated and more active Christians. While imparting to others, their own resources would multiply, and their own cup would run over. The bearings of this enterprise upon vital religion and the salvation of souls, are too obvious to require individual illustration. Let "the entire population of these United States" receive a constant supply of such Tracts as issue from your Depository, bearing "grace and truth" upon their wings as they fly abroad, and the Church would soon put on her beautiful garments; and converts would soon be multiplied as drops of the morning dew.

But, waving these considerations, there is one point Sir, which I must here take the liberty to press It is this: Something more prompt and more efficient must be done, to furnish this country with religious instruction, or we cannot long exist as a nation. This conviction ought to fasten upon every conscience, and carry home a thrilling interest to the centre of every heart. Our population is multiplying, as by magic, or by miracle; and we outstrip, every year, the means of correct spiritual training. A torrent of evils is pouring in upon us, which threatens to sweep away the strong props of national existence. Intemperance, Sabbath breaking, and infidelity, are "three unclean spirits," which are scouring the land, and beating up for volunteers in the work of moral and political desolation. These and other evils must be arrested, or this land of our nativity, this blessed house of our social and religious endearments, instead of being the *Sanctuary* of equal rights and human freedom, will soon become their SEPULCHRE! Without public virtue, your government will fall,—and take away evangelical truth, and both government and virtue are without a basis. In these fearful circumstances, Sir, what shall be done; what *can* be done! I hail, in this resolution, the harbinger of good; I see the star of promise; I seize upon the anchor of hope; I trace the chart of our national salvation. Here, Sir, is just such a plan as our exigencies require—a plan that will give the Gospel to "the entire population" of this country. Every other great charity is limited in its action, or, at least, retarded in its movements, by physical impossibilities. But not so with this. Undertake to give a preached Gospel to "the entire population of these United States" the ensuing year, and you would utterly fail, for the want of *Ministers*. Instead of thrusting in the sickle, and reaping an *immediate* harvest, a tenth part of "the fallow ground" could not be thrown into furrows. Let the Education Society undertake, in seven years, to train a phalanx adequate to plant batteries, and to put to flight, or beat down, every spiritual foe; and they might drain our Churches of young men, and collect together the gleanings of every precious revival; and, instead of an *army*, they would hardly find men enough for *Captains* in the service. Even the National Bible Society would necessarily experience some delay, before they could command and wield the entire means to place the word of God in every family in the land. But this scheme may go into immediate and unobstructed execution. Not a straw lies in the way. Do not understand me, as *decrying* these kindred Institutions. No, Sir. My plan is this—adopt this resolution, and send forward these light troops to annoy the enemy, till your *strong men*, with their heavy armor and their munitions of war, can enter the field, and perfect and secure the victory. Only let the plan contemplated in the motion now before you go into effect, from the Canadas to the Southern Gulf, from our Atlantic borders to the Rocky Mountains, and it would require a new dialect to express the delightful consequences. The scene that would smile around us, would be altogether unearthly in its character. It would need an angel's pencil, and heaven's colouring, to make it glow upon the canvass It would demand a seraph's lyre to tell its wonders. Oh! Sir, if it were necessary, there would again be silence in heaven; its inhabitants would pause from their harps and their hallelujahs, to lend an ear to the songs which would go up from our rejoicing world, were this plan adopted and executed "throughout the entire population of these United States."

Time, I perceive, is on the wing, and I must hasten to a close But how can I sit down, Sir, till the question is here settled, whether this nation is to be saved or lost; whether it shall continue a nation of freemen, or become, in the first instance, a nation of insurgents, and subsequently a nation of slaves? This appeal, Sir, is not *enthusiasm*. The problem must soon be solved. It seems even now to be referred to this meeting for ultimate solution. Yes, Sir, this great nation, with its accumulating millions, is now suspended before your eyes; it hangs here in doubtful and trembling balances—and this resolution, and the acts that shall rest upon it, may turn the scale for weal or woe! But something must be *done* as well as *devised Execution* must tread in the very footsteps of *purpose*. ANNUAL RESOLUTIONS and ANNUAL SPEECHES will never save this country. No, Sir. If this resolution, which I hold in my hand—after its momentary life of sunshine, on this public anniversary—is to lie and slumber in the volume of

your ANNUAL REPORT; if it is there to moulder in the marble solitude of its tomb; better, Sir, if it "had never been born." Its biography, when it shall be written and published, will rise up in judgment and condemn us. The spirit of this resolution ought to fill ten thousand hearts, and move, in prompt and willing execution, twice ten thousand hands; and the work *can* be done; *must* be done; *will* be done. And then, Sir, you have not lived in vain. This nation is saved; this broad world is blessed; and these approving heavens are glad. Yes, Sir, a multitude of deathless souls, which no man can number, are plucked away from the burnings of an eternal hell! Oh! Sir, this is the plan. Blessed is the heart that conceived it, and blessed is the hand that shall drain its last energy to execute it. I have never seen it before. I have never been overwhelmed with the rapturous conviction till this moment. This, Sir, is the strong lever that is to raise the world; this is the golden chain that will hang the earth on heaven.

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Divine Blessing on the Society's Publications.

Fourteen closely printed pages of the report are occupied with these interesting testimonies. We select from them the following, none of which have been before inserted in the Tract Magazine.

We first insert three instances, reported by the *Auxiliary at Providence, R. I.*

Presenting a few Tracts, says one, to a young lady in Providence, I perceived a tear starting in her eye, when she said; 'My brother, on his death bed, attributed his hope in Christ to the reading of the *Swearer's Prayer*, which was placed in his hands a few months previous to his departure.'

'*One of the Directors of this Society*, who, a few years since, was without God and without hope in the world, had his attention arrested by hearing a Tract read, which powerfully affected his mind. He saw himself a vile sinner, justly exposed to the wrath of God. After a few days of pungent distress on account of his sins, he was enabled to cast himself on the mercy of God, thro' faith in a crucified Redeemer."

A widow in a neighbouring village gives the following relation: "My husband, on the 15th March, left home at 10 o'clock in the morning, and in the afternoon of the same day, fell into the ocean near Block Island, and was drowned. He went so very unprepared, death seemed to stare me in the face. The very next day after I heard of it, I was brought to my knees. My mind was very uneasy. I felt I was a great sinner. A voice seemed to me to say, "*Seek religion now.*" Mrs. S—— handed me some Tracts. That entitled *Serious Thoughts on Eternity*; I used to read over and over. Every time I read it, it appeared to be new. I also read the Tract entitled *A Persuasive to Public Worship.* The excuses made for neglecting public worship, seemed to come home immediately to myself. When I came to these words, "Delay no longer, and however long you may have neglected his service and forsaken your own mercies, let the next Sabbath find you in a Christian assembly," I thought I would go to meeting and try to obtain religion. I had not the clothes I needed, but I went. For twelve or fourteen years I had not been to a religious meeting in the day time. I had no inclination to go. I used to work on Sundays, to gain time in the week. Since I have found Jesus, I have kept the Sabbath day, and gone to meeting, and got along better than I did when I staid away." To this communication, says the Parent Auxiliary, we would add, that her case was the *first fruits of a precious outpouring of the Holy Spirit* upon the village in which she lives.

The NEW YORK CITY AUXILIARY TRACT SOCIETY, among a great variety of encouraging circumstances which have occurred in their distributions, particularly among seamen, report the following:

"A Tract being offered to a young woman, she replied, "I receive it gladly, I assure you." Being asked if she had received any Tracts before, "Yes," she said, "it is these which have given me that peace and comfort in religion which I now enjoy." To the inquiry, what Tract in particular had been useful to her, she replied, "*The Dairyman's Daughter.*" Her heart appeared to be full of the love of Christ.

As a distributor was passing down the wharf, he observed a man watching him closely, and recollected that on a former occasion he had given him some Tracts. A conversation ensued, in which he said he had been living without religion, neglecting his salvation, disregarding the Sabbath and the laws of God. On receiving the Tracts, he read them through attentively, and became distressed in view of his condition as a sinner. He could not rest. His sleep was disturbed; he dreamed about the Tracts, and the final ruin of his soul. He soon visited his family, related his feelings to his wife, who is a pious woman, and conversed freely with the pastor of the church, by whom he was again directed to Christ, the only Saviour of lost sinners. He has since obtained peace in believing. He regards the Sabbath, and intends to spend the remainder of his days in the service of God.

One distributor being at ——, in this State, where there was an unusual attention to religion, but violent opposition from a company of Deists, had the satisfaction to learn, that four Tracts, one of which was *Leslie's Method with the Deists*, were presented by a pious lady to one of the ringleaders, who immediately sat down and read them through, which occupied him till a late hour at night. At the next religious meeting, this man was present; and, instead of cavilling, became a teachable listener. He afterwards declared that the Tracts had produced a change in his views, and that he believed every word the minister uttered.

The Auxiliary of the South Baptist Church, New-York City, reports the following instances:—The *Great Question Answered* was blessed to a lady, who was convinced of her sinfulness, but ignorant of the way of salvation, and under fearful forebodings of eternal wrath. The Holy Spirit accompanied the reading of the Tract. Her doubts, and fears, and agony were removed; and there is every reason to believe she became "a new creature."

A young woman, when relating her religious experience before the church, stated, that the Tract entitled the *Day of Judgment* was one among other means of her conversion.

A female member of the Auxiliary, who has also recently joined the church, dates her first serious impressions from the reading of a Tract.

The Auxiliary in the Methodist Church, Chrystie-street, reports, that a young woman was convinced of her lost and undone state by reading *The Young Cottager*. Another young woman was brought to feel herself a sinner and cry for mercy, who continues to give evidence of a real change of heart, through the influence of a Tract; and a man was convinced, by an appropriate Tract, of the awful consequences of *Lying*.

One person, the head of a family, says an Evangelical Clergyman of Boston, has been examined for admission to our church, and is soon to be received as a member, whose attention was first awakened by reading *The Way to be Saved.*

The Swearer's Prayer, says a Clergyman in M——, Conn. was put into the pocket of a profane journeyman carpenter, by a pious apprentice. It was soon observed that he had entirely broken off the bad habit—he became serious, obtained a hope in Christ, and joined an Evangelical church.

In the same town was a journeyman tailor, who was an avowed Universalist. On the morning of the day of the annual Thanksgiving, a pious young woman, who worked in the same shop, asked him if he should attend public worship that day. He replied, "No." "Will you read some Tracts," said she, "if I will put them into your hands?" He replied in the affirmative; and she gave him the Tracts, *To day; The Danger of Delay*, and *Hopes for Eternity.* He became seriously alarmed for the welfare of his soul, renounced the soul destroying error by which he had deluded himself, professed his faith in Christ, and gives decided evidence of real piety.

The Tract *Poor Joseph*, says the Secretary of an Auxiliary on Long Island, was given by her Physician to a lady who had long been sick. As she lay upon her bed engaged in reading it, in great anxiety of mind, the words of the Apostle, "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners," arrested her attention, and she found joy and peace in believing.—The Tract, *Sin no Trifle*, was also the means of awakening a young female here to a sense of sinfulness.

At a Tract meeting in the Western District of New York, says an Agent of the Society, a gentleman rose and said, with manifest emotion, that he had abundant reason to love, and pray, and labor for the Tract Society, for *his own brother, once a confirmed Infidel*, was now a meek and faithful follower of the Lamb, through the instrumentality of a Tract thoughtlessly thrown upon his chair by one of his children.

An Agent of the Society also stated, that some time since a pedlar, with a pack on his back, called at the Depository, and selected a quantity of tracts, *all on Intemperance.* On inquiry, it appeared, that the man had formerly been intemperate himself; and having been reclaimed through the influence of a Tract, had, for several years, improved every opportunity of reclaiming others by the same means.

It was also stated, that a Tract, presented to a Lawyer in the county of O——, was blessed to his conversion; and, indirectly, to that of *sixty* others in the neighborhood.

MUSIC.

"Whoever despises music," said Martin Luther, "I am displeased with him. Next to Theology, I give place to music, for thereby all anger is forgotten, the Devil is driven away, and melancholy, and many tribulations and evil thoughts are expelled. It is the best solace for a desponding mind."

THE WESTERN
Luminary.

LEXINGTON, KENTUCKY:
JULY 4, 1829.

TERMS OF THE LUMINARY.

Two dolls per ann. if paid in 6 months
Two dolls & 50 cts. at the end of the year
All papers continued till ordered to stop
All subscriptions to continue till paid up
All Communications must be post paid

EXCHANGE PAPERS.

Our exchange papers have become so numerous, that we find it necessary to curtail the number. Those Editors, therefore, who do not receive the next number of the Luminary, will understand that we decline any further exchange.

FOURTH OF JULY.

A sermon will be preached, on the 4th of July, in the 1st Presbyterian Church in Lexington, by the Rev. N. H. Hall, at 11 o'clock, A. M. At the close of the Sermon, a collection will be taken up for the benefit of the American Colonization Society.

LEXINGTON TRACT DEPOSITORY.

The amount of Tracts now in this Depository exceeds 400,000 pages, instead of 100,000, as stated in our last week's paper. The mistake was made by the compositor in setting the type, and was not noticed until too late to make the correction.

NEW TRACTS.

Just received by Mr. Stephens,

Kittridge's Address on the Effects of Ardent Spirits, No. 221.
A sermon for the whole world, 222.
The Sanctuary, 223.
Reasons against Universal Salvation, 224.
Do you want a friend? 225.
Female influence and Obligation, 226.

BETHESDA, KY.

Extract of a letter from the Rev. John M'Donald, to the editor of the Luminary, dated June 17, 1829.

On the field of my ministerial labors the state of religious feeling is encouraging. We had a very pleasant four days meeting in Bethesda on the last of May and first of June, as the result of which eleven were added to the church, and a number are still anxious. Surely the Lord is good to Israel, and praised be his name.

THE WESTERN LUMINARY.

Extract of a letter from the Rev. Finis Ewing, to the Editor of the Western Luminary, dated

EWINGSVILLE, Mo. JUNE 3, 1829.

Having been long very desirous that your paper should have a wider circulation among the denomination to which I belong, I have drawn up a short and hasty address to my brethren, which I enclose, and which, if you choose, you are at liberty to publish in the Luminary.

To the Cumberland Presbyterians—especially the Ministers of that denomination.

DEAR BRETHTEN,—I have long desired a well conducted weekly paper, containing *news* of the progress of the Kingdom of Immanuel, to be edited by one of our own denomination. But, as this is not the case, I have ardently wished that you, especially the preachers, should become subscribers to the "Western Luminary;" first, because it is taken by most of our preachers, and a number of our people in this State; Secondly, because I imagine there is no religious paper which has so general a circulation in the States and Territories where our people reside. Thirdly, because it indicates *less* of the sectarian, and is filled with quite as important matter, generally, as any paper of the kind with which I have any acquaintance—And last, (but not least,) because it will serve as a convenient, *cheap* and *useful* medium of communication on subjects *most* interesting to all good men.—Every strict observer knows the happy effect which is often, very often, produced by hearing of God's work reviving in this, that, or the other part of our own country—especially in *our own denomination*. While every catholic, sincere christian, does and *will* rejoice when they hear of a real work of God among *any* people, I am mistaken if all are not *some better* pleased to hear of it among their own people. I have no doubt, but revivals have spread very much through and by such means—That is, the same denomination in different countics, and even states, have been "provoked to love and good works"—to self-examination, &c.; and have been aroused into *action*, by hearing of revivals among their brethren in other parts. But, apart from these considerations, I am sure *no* preacher of the Gospel, nor any christian head of a family, ought to be without *some* weekly, well conducted religious newspaper, if he be able to get one.

Your brother in christian bonds,
FINIS EWING.

Such Cumberland Presbyterians as take the Luminary, will please to shew this address to their brethren. F. E.

RELIGIOUS PUBLICATIONS.

Some idea may be formed, from the following extract, of the *indifference* and *neglect* which prevail in many parts of the country, even with members of churches, and persons professedly friendly to religion, in relation to furnishing their children and families with religious publications. It is from a letter written by a young gentleman who was endeavouring, during a little leisure time, to promote the interests of religion by increasing the circulation of a religious paper. How many ministers are there in this region of country who would not find, on examination, a very similar state of things among some of their congregation!

"I find many members of the Presbyterian Church, who are perfectly able to take three or four publications a year, who are entirely desitute of any thing of a religious character, and are even without any kind of a paper: they plead poverty: they would like to take religious papers, they say, but cannot afford it: they have children, and in not a few instances these children have plead with their father to take a religious paper. I have, as well as I knew how, shown the advantage such publications would be to these children. 'Then,' say they, 'I have as much as I can do to provide for my family.' In more than one instance, the wife has earnestly besought her husband to subscribe, but without effect; and he, too, was a member of the church. In one case which came under my notice, the wife, after trying hard to have the husband take such a work, without effect, said if he would subscribe, she would work and pay for it herself: this was enough: he gave me his name. This man is wealthy, but his wife must work and pay for a religious paper, or the family remain destitute."

As an effectual remedy for such culpable neglect and indifference as the above, in the head of a family, we would beg leave to recommend the following course. It was adopted about the time the publication of the Journal commenced, by a clergyman of high standing in the Presbyterian church, in relation to his own people, and has since been communicated by him to the editor. It is very practicable and easy. It is nothing more than this: "I had become convinced," he says, "that I ought to exert my influence in endeavoring to persuade my people to take more religious publications. I accordingly took yours and four others—the best I could select, and spent two days in going through my congregation, urging upon every family not already supplied, to furnish themselves with one according to their choice. The result is that I send you 20 subscribers for your paper."

If every clergyman would take the same course, once a year, would not both himself and his people be the gainers, and the cause of benevolence and piety be greatly advanced! What if the trial were made?

Christian Journal.

PRINCETON THEOLOGICAL SEMINARY.

From the seventeenth Annual Report of this institution presented to the General Assembly at their late session, it appears that the highest number of students in the seminary during the past year was 120, and that the number now in connexion is 107. The report announces the endowment of a scholarship in the seminary by Roswell L. Colt, Esq. of Baltimore.—*N. Y. Obs.*

GENERAL SABBATH UNION.

The following are the resolutions adopted at their meeting last week, by the General Union for Promoting the Observance of the Christian Sabbath. The movers and seconders were D. M. Reese, M. D., Rev. Henry Chase, Mr. Lewis Tappan, Jeremiah Evarts, Esq. Rev. Dr. Milnor, Rev. Charles P. M'Ilvaine, Rev. Dr. Proudfit, Rev. Dr. M'Auley, Hon. Charles Marsh, and Rev. Dr. Beecher—most of whom addressed the meeting.

1. *Resolved*, That the members of the General Sabbath Union convened to celebrate their first anniversary, would express a deep sense of gratitude to God, that he has been pleased to direct the attention of his people to the invaluable benefits of the Sabbath, and has caused them to feel the obligation of laboring to preserve and perpetuate that divine institution.

2. *Resolved*, That when we look back upon the religious history of our country, during the last thirty years, we find great occasion to lament an increasing profanation of the Sabbath, by employing it in the pursuits of pleasure and of business; and while pious and exemplary individuals, both ministers and private Christians, have mourned over this national sin, too many professors of godliness have been greatly deficient in sensibility respecting a subject which is of vital consequence to the church, and to the whole human race.

3. *Resolved*, That we are constrained to humble ourselves before God and our fellow-citizens, on account of our not having more clearly set forth, by our example, the high and sacred estimation in which we hold the Sabbath; and on account of our not having more earnestly and tenderly expostulated with those who lightly esteem it, exhibiting to them the great injury they are doing to their children, to their country, and to their own souls.

4. *Resolved*, That while we approve of the laws of the several States, made for the protection of the Sabbath, we again disclaim, in our associated capacity, the recommendation of any measures for the accomplishment of our object, except such as come fairly under the heads of persuasion and example; meaning, by persuasion, an open and candid statement of facts, arguments, and motives; and by example, the conscientious regulation of our own conduct, in accordance with the requisitions of the fourth commandment.

5. *Resolved*, That we regard the institution of the Sabbath as a most striking proof of the divine wisdom and goodness, displayed in choosing the happiest and most effectual means to secure the highest temporal prosperity, in conjunction with the greatest spiritual good, of all classes of men, in every region of the globe.

6. *Resolved*, That the more the subject is considered, the more indisputable does it appear, that the Sabbath is essential to the existence of such a representative government as the people of our country now enjoy; and that, if the unhappy day should ever come, when but a very small portion of the

people are in the habit of attending public worship and submitting to the restraints of religion, it will be impossible to find integrity and public spirit enough to sustain our free institutions, and our posterity will be compelled to seek refuge from private violence, by committing their political rights to the keeping of a master who will govern those by physical force who refused to govern themselves by law and reason.

7. *Resolved*, That the preservation of the Sabbath is necessary to the success of every measure for the promotion of knowledge, good morals, and religion: and especially it is necessary to the success of labours to extend the influence of religion to every part of our country, and to evangelize the heathen; for, as experience proves, unless a missionary can affirm that God has set apart a day for public worship and public instruction, and that this day must be observed by all people calling themselves Christians, he can never gain a general attention to his message, and never organize regular churches of the Lord Jesus.

8. *Resolved*, That we feel encouraged in the great and holy work which we have undertaken, by witnessing the spontaneous and extensive expression of feeling in favour of the Sabbath, which has been so remarkable the past year, and which has shown itself in private conversation and public addresses, in the prayers and preaching of ministers, and the declarations of leading lay members belonging to churches of different denominations, and of many intelligent and reflecting men who are not communicants of churches; in the able and convincing arguments which have been circulated by the press; and in the presentation to Congress of more than four hundred petitions, of which more than one hundred were original compositions, flowing from the hearts and pens of our fellow citizens, in nearly all parts of the union.

9. *Resolved*, That we deem it the duty of all the friends of God and their country, wherever residing throughout the United States, and to whatever denomination of Christians they may belong, to persevere in their efforts for the sanctification of the Sabbath; particularly to be much in prayer to the God of the Sabbath, that he would preserve this General Union from unadvised measures, and its members from unhallowed motives; that he would signally bless our land, in making it the honoured instrument of diffusing a correct knowledge of the Sabbath extensively in the earth; and that he would cause all men to regard this sacred day in such a manner as shall strictly accord with the design of its original institution.—*N. Y. Observer.*

THE BIBLE CAUSE.

We stop the press to announce that at a meeting of citizens of New-York on Thursday evening, *Seven Thousand Six Hundred and Thirteen dollars* were subscribed to aid the American Bible Society, in their great work of supplying all the destitute in the United States with the Bible, in two years! A committee was appointed to receive the subscriptions of such as were not present at the meeting.—*N. Y. Obs.*

THE GREAT RESOLVE.

The Board of Managers of the American Bible Society have issued their circular address to the friends of the Bible, of every religious denomination, on the subject of the late resolution to supply all the destitute families in the United States, with the Bible, in two years. The number of families within our limits is supposed to be about two millions; of whom two fifths are supposed to be destitute. The estimated expense of the books necessary to supply them is $480,000; averaging to each Auxiliary about $800. The contributions of Auxiliaries, must, however, vary, according to their several ability, and these will also, doubtless, be much reduced by the subscriptions of liberal individuals. One gentleman has already pledged himself for $5000.—*Philad.*

BRITISH AND FOREIGN BIBLE SOCIETY.

The twenty-fifth anniversary of this noble Institution was held in London on the sixth of May—Lord Teignmouth, the venerable President, in the chair. It appeared from the Annual Report, that the nett receipts of the Society up to the first of April, were £86,259 10*s.* 6*d.* or $382,992 being £7,315 12*s.* 7*d.* over last year's receipts. The number of Bibles and Testaments issued during the year amounted to 363,424, being an excess of 29,154 over that of any one year since the commencement of the Society.—*N. Y. Obs.*

REVIVALS AT THE MISSION STATIONS.

Within the year, (say the Executive Committee of the Am. H. M. Society, in their report,) thirty-four of the churches, under the care of our missionaries, have enjoyed special revivals of religion. But the converting influences of the Spirit have not been confined to these signal displays of his saving power. They have accompanied with different degrees of energy, the labours of all our missionaries; and it is most gratifying to learn, from a careful review of their quarterly returns, that, in many of the fields occupied by the society the missionaries have rejoiced over the successive ingathering of many souls, as the fruit of their ministry. The number of additions to the churches reported, during the year, in all the stations, has been one thousand six hundred and seventy-eight. The number of hopeful conversions, though not accuartely reported, may be safely estimated at no less than the above.—*Col. Star.*

MACKINAW MISSION.

It is stated in the Western Intelligencer, that letters recently received, mention that seventeen were admitted upon examination to the mission church the second Sabbath in April; and others have expreseed a hope; some in the mission family, and the remainder in the village; some whites and some Indians. Of the latter there have been some signal instances of the power of divine grace upon the hearts of the most unpromising. Of the former we can only say, 'What hath God wrought!' Most of those who gave character to the place are now devoted to the good cause. *Ib.*

FIRST FRUITS OF BURMAH.

In the American Baptist Magazine for the present month, we find the particulars of the very interesting intelligence which has been recently received from Mr. Judson and the other missionaries stationed at Maulayming, in Burmah. From their communications, which are as late as September, it appears that in July of last year, a revival commenced in the school, and out of about twenty scholars, in a few weeks, eight furnished the most satisfactory evidence of their conversion to God, and were admitted to baptism. From the school, the good work extended to the surrounding population, and among the results particularly worthy of consideration and gratitude, it is stated that "several of the converts instantly imbibed the spirit of primitive Christianity, and entered with zeal into the work of turning others from idols." The whole number baptized at Maulayming between January and September of last year, was 21.—*N. Y. Observer.*

STATISTICS OF INTEMPERANCE.

At the annual meeting of the New-Hampshire Temperance Society, the Rev. Mr. Hewit stated on the authority of Pitkin's statistics, that for twelve years, from 1801 to 1812, for every three pounds of tea, eleven pounds of coffee, and fifty pounds of sugar, used in the United States, twenty-four gallons, or nearly a barrel of spirits was consumed; —that in the forty years from 1790 to 1830, (supposing the years from twenty-five to forty to be as for five years preceding,) the people of the United States have consumed, in the purchase of ardent spirits, a sum of money greater than the *whole valuation* of the country in 1790.

Gentlemen connected with the New-Hampshire Temperance Society, give it as their opinion, that the quantity of ardent spirits consumed in the state now, is less, by one-half, than it was five years ago, and that Temperance societies save to the state 2,000 dollars per week, or more than 100,000 dollars annually.—*Ib.*

CREEKS AND CHEROKEES.

The Georgia and Alabama papers state, on what they deem undoubted authority, that it is the intention of the Government no longer to delay strong and decisive measures for the removal of these Indians over the Mississippi. The Agencies are to be shortly removed, and the people of both tribes have been given to understand, that if they remain in their present situation the laws of the States in which their lands are situated, will be extended over them.

LOCUSTS.

The Staunton, Va. Spectator reports, that crowds of locusts now swarm throughout that neighbourhood. The Raleigh Star states that they have appeared in that vicinity in large numbers, and the Edenton Gazette also relates, that they are destroying vegetation in every direction in that section of North-Carolina.

Rev. Luther Halsey, of Princeton, N. J., who has been elected Professor of Theology in the Western Theological Seminary, has accepted of the appointment, and expects, during the course of next month, to commence his course of instruction.—*Philadelphian.*

INFANT SCHOOLS.

There are at present four schools connected with the Infant School Society of Philadelphia containing nearly 800 children; last year the number of children was only 300. *ib.*

PIETY IN FEMALES.

"Woman without religion is a solecism in morals, a deformity in social life. She resembles the dead oak, to which the verdant ivy still gives the appearance of freshness, as it twines its flexible branches around the withered stem. There is life, it is true, yet it is not in the main body of the tree, but in its extrinsic decorations. Woman may look attractive at a distance, as if all her characteristic requisites were in full vigour; but approach her nearly, and you see a redundance of ornamental qualities, covering, like the unsubstantial ivy the lifeless trunk, from which emanates no one substantial good, for the principle of life is wanting."

FOREIGN NEWS.

By arrivals at New-York, London papers have been received to the 16th of May.

The riots and disturbances in the manufacturing districts had entirely subsided.

Russia and Turkey.—A pretty warm action occurred between the Russians and Turks at Sizopole on the 9th of April, in which the latter, who made a very spirited assault on that fortress with 5,500 men, were repulsed. The Russian account represents the assailants as having suffered a considerable loss, leaving 251 on the field. A Turkish officer and three soldiers had the spirit to scale the breast-work.

The Emperor of Russia had proclaimed his resolution to have his coronation as King of Poland celebrated at Warsaw, on the 24th of May.

A new scientific expedition is fitting out at Toulon, to circumnavigate the globe.

A Portuguese vessel of four guns and forty men, with 225 slaves on board, was lately captured by H. M. ship Primrose, on the coast of Africa. She was formerly the Saucy Jack, American privateer during the late war.

Baron Humboldt writes to his friend in Paris, under date of March 22d, that he expects to return from the Ural Mountains and the banks of the Irtysch in autumn.

The University of Munich, in the third year of its existence, is attended by 1,700 students.

The King of Prussia has granted the sum of $14,000 to the Observatory of Berlin, $8,500 of which are for the purchase of a fourteen feet Telescope, now at Munich, $4,400 for a Meridian Circle, and $500 for a Chronometer.

The Emperor of Russia has established a Central Institution at St. Petersburg for the education of teachers, and has appropriated 207,490 roubles per annum for its support.

From the Home Missionary Magazine.

A CASE OF RELIGIOUS EXPERIENCE.

Cases are not unfrequent among young converts, where intense distress is occasioned, by a doubt of their love to God. When the gloom and almost despair of the convinced sinner are followed by the transporting joys of the new born soul, sensibility of the liveliest kind succeeds. With those who are constitutionally subject to melancholy, high joys are usually of short duration. Such unusual exercises of the mind weaken it at the time. The convert is perhaps, by some fellow Christian, or some author put upon an examination of his feelings toward God. Or perhaps some unpleasant fancy seizes his mind, when contemplating the character of God, or engaged in his service. Or even without any assignable reason, the fear that he does not love God arises, and fills his mind with distress. An attempt is made at self-examination. But at this time, however lovely may appear the character of God, all pleasure in contemplating it is banished by fear. In this half distracted state, he goes to the closet. Depression of animal spirits, and the fear that he does not love where he sees infinite loveliness, prevent any enjoyment in calling upon God. This strengthens the conviction, that he is yet in his sins, and despair perhaps succeeds Hours are spent in examining feelings, but all grows darker and darker. The fancy becomes so sickly, that every thing strikes the mind unpleasantly. In reading the word of God for instance, those passages which describe his sovereignty, though entirely approved at heart, so strike the fancy, that the fear is constantly excited that the mind is 'enmity against God.' A gloom is now thrown over the whole business of religion. Still it is the object of almost every thought. To enjoy the love and favor of God, is considered the only object worth an effort. Such sweetness has been found in the emotion of love to the divine perfections, that every other source of pleasure is lightly valued. There is a vacancy in the mind, often painful, which can only be filled by the feeling that caused it. The question, *Do I love God?* is almost always before the mind. The slightest feeling of unpleasantness, any how connected with the business of religion, is put down as a dark sign. On the other hand, many transient emotions of the pleasant kind, which are nothing more than a momementary change in the animal spirits are seized upon as evidence of a new heart.

There is another fact in regard to this state of mind which is worthy of notice. The subject of it would make any sacrifice that could be named, to advance the interests of the Redeemer's kingdom. No duty would be thought too self denying. I knew an individual who was almost in despair, in this way for weeks; and at the same time said, he would willingly go to any part of Africa, to tell the natives of a Saviour. Similar expressions of willingness to do any thing for God were common with him.

It may be farther remarked, that the fear which causes distress, is not the fear of punishment as an enemy of God. This may at times have its influence; but the fullest assurance of safety that reasonable grounds of belief can afford, will not give more than momentary satisfaction. It seems a partial derangement of that part of the mind, where the affection of love is seated, and of consequence reason has but little to do, either in producing it, or curing it.

I believe that the state of mind just described, can only be found in the sincere convert. My reasons are the following:—

1. Had not more happiness been found in the exercises of love to God, than in any other emotion, a fear of losing it could not give such intense pain. No feeling but love produces so sensible joy, that a fear of its loss can produce a vacancy so distressing. But here I would not be misunderstood. If the fear is only in view of consequences, it is not the fear to which I refer.

2. In every case within the circle of my observation, the subject of this distress has proved firm in an adherence to the duties of the Christian religion. In some instances piety of the highest order is evinced.

3. I know of no way to account for the state of mind in question, but to suppose that more excellence and beauty are seen in the character of God, than in any thing else. That we do not love an object where no loveliness is perceived, can certainly give no pain. Loveliness is not seen by the carnal mind in a character of perfect holiness. But here so much beauty has been seen in the character of God, that all other subjects seem comparatively worthless.—Were it not so, concern might be felt in view of the penalty of sin, but not directly, becaue love to God was wanting.

Nothing can fully relieve distress of this kind except a cure of the body. In almost all cases medical advice would be of more service than any other. To pore over this distress—to examine the feelings, and neglect the common duties of life, should always be avoided.

From the Vermont Chronicle.

THE BIBLE.

Mr. Tracy.—Sir the Rev. Willard Child, of Pittsford, having consented at the solicitation of some of his friends, that the able charge which he gave at the installation, on the 6th inst. of Rev. Mr. Drury, of Fairhaven, be published, I herewith transmit a copy for the Chronicle—and am, Respectfully yours, D.

Dear Brother,—You will now receive from me as the organ of this ecclesiastical council, what under other circumstances, I might better receive from you—a charge to "be watchful and make full proof of thy ministry."

My whole charge to you, my brother, may be summed up in this; *with much diligence and prayer, study the Bible.* With *diligence*, for deep knowledge is gained only when the mind is braced up to intense and persevering enquiry—With *prayer*, because no man ever drinks at the living fountains of divine truth, whose soul does not "pant after God, as the hart panteth after the water brooks."

Strange as it may seem, I am afraid that the word of God, with Christians, and with Christian ministers, is a neglected book. Not that it is not read—not that the minister does not, in a certain way, find there his text, and his doctrine, and his proofs. But the christian, as he reads, is enveloped in a cloud of those vague notions about religion, which float all around him, and the minister is so sadly embarrassed by his "body of divinity," as never to have the free use of his powers."

With creeds and catechisms and systems of divinity, I have no fault to find where they are prepared as they should be, and kept in their proper place. But in their best estate, they are rather a meagre catalogue of the good things to be found in the bible, than the good things themselves. The minister who lives chiefly upon such things, will be, to him who comes directly to the Bible, like the pale and sickly plant of the hot-bed, to that which grows up lively and vigorous under the rain and sunshine of the open heavens.

Go, then, my brother, and sit down at the feet of Jesus Christ.—With an open ear—a mind eager to know—a heart quick to feel—and a spirit prompt to obey, listen to his teachings; and when your soul is full and warm, go, and pour these instructions upon the people, and they will feel that "the kingdom of God has come nigh unto them."—Remember that a man may preach sound orthodox sermons all his life, and never preach Jesus Christ.

If once we come near to Christ so as to feel his heavenly spirit breathing upon us, as he declares onto us that God, from whose bosom he came; we shall be afraid of our own spirit, we shall not dare to think our own thoughts, and speak our own words, when we come before the people in the name of Jesus.

But thus to feel, is given only to him, who with diligence and prayer, binds himself to the study of the bible. Would you feel your tremendous responsibilities as a minister of the gospel? Study the bible.—Would you find motives constraining you to faithfulness in your official work? Go to the bible. Would you know what and how to speak, when you stand up in this awful place as the messenger of God? Where can you go but to his bible. Neglecting this, how can you lead that Christian disciple along to higher and higher attainments in knowledge in piety? How can you constrast the spirit of that self-deceiver with the spirit of him whom he calls Master and Lord; rend away his false hope, lay naked his heart to his own eye, and make him feel that he must repent or perish? And how can you make all classes of wicked men feel that the wrath of God abideth on them, because they impiously trample upon his law and spurn his gospel?

It is true, that something may be done by availing oneself of the labors of those, who have been familiar with the bible; but there will be a loss—the living soul—the vital energy cannot be thus transmitted. The minister of the gospel should drink daily and largely of divine truth, as it gushes up fresh and sparkling from the very fountain.

And, my brother, you have not now to be told, that the minister of Christ has trials—and often trials—which, but for him who said, "lo I am with you always," would drive him to madness, or crush him in the grave. And where, I would ask, are you to find your wisdom, your strength, your support and consolation, at such a time? How will you know that some strange thing has not befallen you? Be familiar with the life of Jesus Christ and his apostles—commune with them every day, and you will find yourself living with those who have sounded the depths of tribulation. And you will learn how it was, that when the waters, bitter and cold, almost overwhelmed them, yet the thoughts of what they were doing and whither they were going so glowed in their bosoms, that they could not feel the chills of misery—they could not sink in despair.

Go, my brother, go to the bible, and there you will learn how to feel; how to preach and how to live

how to be a good minister of Jesus Christ. And may his kindest smile cheer you and his choicest blessings enrich you.

From the American Sunday School Magazine.

"INWARD ADORNINGS."

In a late foreign Magazine, we met with the following sentiments, expressed in the form of a letter. They are of the first importance to teachers and children. There is perhaps no fault more universal, in many of our Sunday Schools, than that of reading inattentively or superficially; and teachers who have reason to suspect that a pupil has been guilty of it, cannot do a better service to him, than to read to him a portion of this extract.

"My dear child, I know you are so well assured of the deep anxiety I feel for your welfare, that I have no doubt you will receive, as a proof of my love, the few lines which I am intending to write to you.

"And first, endeavour to overcome that want of application which prevents you from becoming master of any subject. It certainly appears to me disgraceful to be ignorant on those points, respecting which we have had the power to become well informed. To gain a superficial acquaintance with any branch of study, is useless and irksome—whereas true knowledge confers both power and pleasure But though I offer you this advice, my love, as most desirable, it is nothing in comparison of the importance of avoiding every thing of trick or artifice; in fact every thing inconsistent with uprightness and simplicity of character Never pretend to any thing you do not possess; and should credit, great or small, at any time attach to you through mistake, make a point of frankly disclaiming it at once. Believe me it will render you more esteemed, and more happy, for deception generally leads to exposure, and even when that is not the case, it must leave on the mind itself a feeling of degradation and littleness.

"I enclose you, my dear child, three beautiful ornaments, and if I can but have the joy to see them worn near your heart, I assure you, they will render you far more lovely in my eyes, than all the gold, or pearls, or costly array, which the wealth of an empire would be able to purchase. That heart, however, must be renewed and sanctified before it can be arrayed in the beauties of holiness. But I will not enlarge now, upon this point. I took up my pen merely to assist you in the regulation of your mind on subjects of a still more serious nature. I shall rejoice at any time, to converse with you. Fear not the least degree of gloom in connexion with true religion; her ways, I can affirm from happy experience, are ways of pleasantness, and all her paths are peace. That the God of all mercy may incline you early to seek an interest in his redeeming love and sanctifying grace, is the daily importunate prayer of your tender and affectionate grandfather."

The letter contained three elegantly embossed medallions, on which were written the words, HUMILITY. SIMPLICITY. SINCERITY.

May all our readers desire to possess these "inward adornings," and be led to seek them from above.

EXTRACTS

From "Hints for the Improvement of Early Education and Nursery Discipline."

We should labor to excite in children a detestation of all that is mean, cunning, or false; to inspire them with a spirit of openness, honor, and perfect honesty; making them feel how noble it is, not merely to speak the truth, but to speak the simple, unaltered truth, whether it tell for or against themselves; but this we cannot effect, unless our example uniformly concur with our instructions. We should teach them not only to confess their faults, but to confess them freely, and entirely, without prefacing them by excuses, or endeavoring to lessen their own offence by laying blame upon another. When referring to others their mutual complaints and disputes they should be warned to relate the case honorably and fairly; to state both sides of the question; to be willing to accuse themselves as well as their companions. In these points even conscientious children, who dread a falsehood, are extremely prone to equivocate, and to keep back, at least, part of the truth

It will also be important to guard children against that inaccuracy and exaggeration very common in general conversation, and which, in their effects, are so highly injurious, though often arising more from thoughtlessness than ill intention. Dr. Johnson observes, "Nothing but experience can evince the frequency of false information;—some men relate what they think as what they know;—some men of confused memories and habitual inaccuracy ascribe to one man what belongs to another, and some talk on without thought or care. Accustom your children, therefore, to a strict attention to truth, even in the most minute particulars; if a thing happened at one window, and they when relating it, say that it happened at another do not let it pass, but instantly check them; you do not know where deviation from truth will end. It is more from carelessness about truth than from intentional lying that there is so much falsehood in the world."

AFFECTIONATE PREACHING.

There is something in an affectionate statement of gospel truths which is peculiarly calculated to find its way to the heart Christianity is a religion of sympathy. It is founded on the principal of human wretchedness. It meets man in every species of sorrow and affliction It takes him by the hand when deserted by human supports It pierces the clouds which throw a melancholy gloom over the path of life, and opens before the "way worn traveller" a "hope full of immortality." Let us reflect upon this peculiarity of our holy religion, and consider what an advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or other. We cannot enter a family, and be permitted to know what is passing within it, without perceiving that there is a worm corroding the root of their comforts—some poisoned arrow drinking up their spirits—some intolerable burden subduing their strength. To such how suitable is the invitation of the compassionate Saviour, "Come unto me, all ye that are weary and heavy laden, and I will refresh you!" How appropriate is the character of the great High Priest, who "is touched with the feeling of our own infirmities!" To such how adapted are the consolations of the Spirit, the promises of the gospel, and the resting place of the saints! To overlook such circumstances, and to discuss abstract truths in a cold, and formal, and heartless manner. Oh, what a loss of opportunity! what a mocking of human misery! what dereliction of duty! what a prostitution of office! what a fearful responsibility! Let us, my reverend brethren, pray for the heart of a shepherd—for "bowels of compassion!"—let us take the sufferer by the hand, and conduct him to the Savour! Let us lead him to the wells of salvation! Let us pour the healing balm into his bleeding heart, and assure him that there is one who sympathizes with his sorrows, and who "is able to save to the uttermost all that come unto God by him." Forgive my earnestness, and permit me to say that *Christ is the only subject* which meets the wants and wretchedness of man:—Christ, in his person and offices; Christ in his doctrines and atonement; Christ, in his spirit and in his government; in his love, his condescension, his mercy, his salvation; as the guide, and support, and comfort of his people; as their Redeemer, their Friend, their Advocate, their Forerunner, their Representative—the Fountain of all blessedness both in time and in eternity!—*Jerram.*

THE DYING FATHER.

A gentleman related to us the other day, the following incident to illustrate the power of natural affection, even in the mind of a dying saint.

A gentleman who had been many years a professor of religion, and who had adorned his profession by a life of exemplary piety, was brought to the very verge of the grave. It was expected every moment for hours together, that "the silver cord would be loosened and the wheel broken at the cistern" yet he tarried under the influence of an excitement, for which his attendants could not account At last, his brother inquired of him the cause of his anxiety; for it was too visibly depicted upon his countenance, to escape the notice of the most casual observer. "How can I contentedly die," he replied, "and leave a young widowed daughter and her infant child unprovided for!" "Have you forgotten," rejoined his brother, "the direction of your covenant keeping God—that God in whose statutes and ordinances you have been walking these thirty years? 'Leave thy fatherless children with me, I will preserve them alive, and let thy widows trust in me.'" "I had forgotten," replied the dying man. "This is my infirmity. It cleaves to me in my last agony. Call them in, that I may bless them before I die."—They were instantly called, and he, in a calm and collected manner, committed them anew to the care of his merciful Redeemer After which, he raised his eyes to heaven and cried, "Lord Jesus, cut this work short." No sooner had he uttered this prayer, than the work was done. His spirit abandoned its tenement of clay, and went to God. The last syllable of his last petition had scarcely fallen from his lips, ere he ceased to breathe.

"Never," says the gentlemen who gave us this account, "have I witnessed an instance in which natural affection seemed, for a season, so completely to absorb the mind of a saint, and draw off his confidence from his God. Never have I witnessed so signal a victory through riches of grace. And never, so direct and instantaneous an answer to prayer"—*Charleston Obs.*

Avarice is in greater want than poverty.

Poetry.

THE NAME OF JESUS.

"Thou shalt call his name Jesus; *for he shall save his people from their sins."*

"Jesus! Saviour!"—yet again,
Messenger of heavenly love,
O! repeat th'angelic strain;
Strike that name, all names above.

"Jesus! Saviour!"—at the sound
Can there be a heart asleep?
Through creation's utmost bound
Let the thrilling music sweep.

Lo! he comes his name to attest,
Mighty Saviour of mankind.
Wide as guilt has spread his pest,
Healing here the guilty find.

Prince of peace—Desire of all!
All the nations wait for thee;
Mount thy chariot—rule thy ball,—
Captive lead captivity.

Save us by thy promised birth:
By thy promised spirit save:
By thy toils, thy pangs on earth!
By thy conquest o'er the grave.

When in health, temptations throng,
When in sickness, gloomy fear;
In life, in death, be thou my song;
Jesus! mighty Saviour! hear.

Dr. J. M. Good.

MISCELLANY.

THE KARENS.

Extract from the Rev. Elon Galusha's speech at the late anniversary of the American Tract Society.

The Karens, whose history is not yet before the public, are a numerous race, inhabiting the mountains and vallies of Burmah, Pega, Aracon, and Siam. They live in the most simple style, and are without religion, without temples, without gods. They have been expecting a religion, to be given them. No sooner had they heard of the arrival of our Missionary at Tavoy, than they sent a deputation to inquire of him about the true God, and a much revered book, whose unknown pages they had for twelve years kept in sacred deposit, and to which they had been taught to pay divine adoration. According to the Missionary's advice, a company of Karens, after three days' journey, reached the Mission house. The two most interesting persons among them, were a chief, of much native talent, and a soldier, who had received the venerated book from a Mussulman Joger. The chief panted for knowledge, and while the bright fire of his rude intellect flashed through the darkness which enveloped his untutored soul, he exclaimed, "Give us books! give us books in our own language! Then all the Karens will learn to read. We want to know the true God. We have been lying in total darkness. The Karen's mind is like his native jungle." The old sorcerer stood up before the Missionary, while at his feet was a pitched basket of reeds containing the sacred deposit, wrapped up in many successive folds of muslin. "Show me the book," said the Missionary; "I will tell you whether it be good or bad." All was silent as death, while the venerable old man uncovered the precious volume, and presented it with the most profound solemnity—Lo, it was an old English Prayer Book! "It is a good book," said the Missionary. "It teaches that there is a God in heaven, whom alone we should worship. You have been ignorantly worshipping the book. I will teach you to worship the God whom the book reveals." The eye of every Karen beamed with joy.—They tarried two days listening to religious instructions, with the deepest interest. On leaving, the conjurer resumed his joger dress, and fantastic airs. He was informed that, if he would be a disciple of Christ, he must lay aside all his former habits and airs. "If," said he, "this dress is not pleasing to God, I am ready to send it afloat on yonder river." He instantly disrobed himself, put on his common dress, and resigned his cudgel, which had been for years the badge of his authority. At their departure he exclaimed, "We will no longer worship any but the true God, and Jesus Christ his Son." Here, Sir, by co-operating in the distribution of Tracts, you may impart to thousands of poor Karens, and millions of the wretched Burmans, the bread of eternal life.

TO-MORROW.

To-morrow, that idol deity in which the world have agreed to place their trust; to-morrow, that half-spun thread, on which is hung the weighty concernment of eternity;—what is to-morrow? No part of our inheritance; it is a part in the great chain of duration, but perhaps, no part of our present being. Clear, and bright, and steady as it shines to-day, some sudden blast may blow out the lamp of life; and to-morrow may have conveyed us into other company, and settled us into other scenes. Boast not of to-morrow till you have unrolled the book of fate, and learn what to-day shall bring forth. Last night, it is probable many a gay youth threw himself on the bed whence he shall rise no more, and many a busy head reposed upon the pillow where it shall sleep, and take its rest. How sad and serious are many now, who but last night were giddy, thoughtless, presumptuous, and vain; how terrible has this to-morrow proved to many, who but yesterday said unto themselves, it is yet soon enough to repent. Thou fool, this night shall thy soul be required of thee! was a severe, yet gracious warning. In every breeze that blows, there is a flight of human fate; in every breath, we drink in the deadly poison; every hour we stand in jeopardy; then every man in his best estate, is altogether vanity. In every walk we take, death treads upon our steps; he watches us in our retirements; he follows us in our business; he mingles with the angels that surround our bodies, in that very moment when we are least apprehensive of our fate, then this tiger springs upon his prey, rejoicing to add to his native horrors, the necessary terror of surprise. In the midst of life we are in danger of some fatal blight; in the highest health we are in danger of some mortal malady. What then is life! Is it not a fleeting cloud, an evaporating smoke, an exploding meteor, a painted bubble!—Break the bubble must, in its greatest beauty: it will break ere night.

HOW OLD ARE YOU.

Some children of my acquaintance are very fond of asking people their age, and you often hear them, when in the company of other children, or even of grown up persons, inquiring, 'How old are you!' Now I will tell such curious little boys and girls a tale. 'A Persian Emperor, it is said, when hunting one day, saw an old man planting a walnut tree; and, going up to him, asked him his age.' The peasant replied, 'I am four years old.' The Emperor reproved him for returning such an answer; but what defence did the old man make? 'You condemn me,' said he, 'without cause: I consider what I say; for wise people do not reckon that to be time which has been spent in sin and folly. I therefore consider that my real age, which has been spent in serving God, and doing my duty to my fellow creatures' What think you of the old man's reply? Is not the end for which life is given, to prepare for eternity? And is not that time only to be reckoned as real life, which is spent in so doing?

And now, my reader, ask yourself the question, 'How old are you?' I do not mean how many years have you lived in the world, but how much of your time has been spent in serving God? And what have you done to promote the good of others? If you judge of your age in this way, though you have lived ten or twelve years, yet perhaps you may not be more than one or two years old. The opportunity however may still be yours. With old sinners time is gone by, and the space left is certainly short. Yours may be short also: it may however, be extended; and your wisdom will be to remember now your Creator in the days of your youth.

NEGLECT OF PRAYER A CAUSE OF INDECISION IN RELIGION.

Conceive an individual to be borne on the wings of an eagle to heaven: to have the uncounted riches of the treasury of God displayed to him; to have a key put into his hands, and to be told, "This is the key of all those treasures, use it and they are your own forever." Such a key, my Christian brethren, to all the unsearchable riches of heaven, is *devout and believing prayer*. This opens the door to the treasury of God. "If any man lack wisdom let him ask of God, who giveth liberally and upbraideth not." Nothing is more obvious to a mind intent on its own movements, than our dependence upon some mysterious power without, and soperior to ourselves; upon a power generally speaking acting or refusing to act, according to the nature and spirit of our supplications. There are seasons for example, when the most trifling event, the weakest cavil against religion, the slightest shaft of ridicule has power to fasten itself upon the mind, and disturb its purposes. Can this be the same mind which has a thousand and a thousand times, without difficulty, sustained or repelled similar attacks? Yes: but you have been cold and negligent in your devotion, and your strength, like that of Sampson, has departed from you. He who alone can "establish, strengthen, and settle" the soul, has left it the novelty and emptiness of its resources. On the contrary, are there not moments when nothing seems to disquiet you; when faith rises triumphant over every obstacle; when the mind appears to be lifted up above the trials and temptations of life, into a region of undisturbed serenity, purity and joy; when the realities of the Gospel so fill it as to leave no avenue for doubt to enter; when the soul, unseduced and unterrified by surrounding objects, is able through good report and evil report, through persecution, trial and loss, to pursue its calm and unfaltering course, and when in fact you are able to trample on the things of the world? If so, I would appeal to your own experience, whether such seasons have ordinarily followed your sincere and ardent supplications to the throne of grace. Prayer in short, opens a way of communication between heaven and earth, and when the way is thus opened, the blessing never fails to descend.—*Rev. J. W. Cuningham's Sermon.*

MAXIMS.

The best thing to be done when adversity pinches, is, not to sit down and cry, but to rise up and work

Seeking the welfare of man is goodness—of all virtues the greatest,—because it is aiming to imitate God.

No man ever did a purposed injury to another without doing a greater to himself.

Whatever is worth doing at all, is worth doing well; but it is impossible to do any thing well without attention.

Almost all our desires are apt to wander in an improper course; to direct them properly, requires care; but that care will render us safe and happy through life.

Avoid all harshness in behaviour: treat every one with that courtesy, which springs from a mild and gentle heart.

Some persons, says Dean Swift, treat books as others do lords—learn their title, and brag of their acquaintance.